

The DIVINE LIFE



APRIL
1946
Vol.—VIII
No.
4

PUBLISHED BY :

THE DIVINE LIFE SOCIETY

P. O. ANANDA KUTIR, RIKHIKESH (HIMALAYAS)

SANKARA JAYANTI

The Jayanti of Jagad Guru Srimad Sankara will be celebrated in the Sivanandashram on Sunday, 5th May, 1946 with special Archanas, kirtans, discourses etc. All branches are requested to observe this day with great enthusiasm and send their report for incorporation in these columns. Voluntary donations for the successful conduct of this celebration will be gladly accepted.

Secretary,

D. L. S.

"DIVINE LIFE"

THE MONTHLY JOURNAL
OF THE
DIVINE LIFE SOCIETY

Embracing all religions,
systems of Philosophy and
Practical Sadhana.

Subscription :

Annual

Inland Rs. 3 Foreign Sh. 7

Single copy Annas 5.

YOGASANS

IN

REAL PHOTOGRAPHS

A set of twelve Asans Rs. 4-8

(Postage extra)

Sirshasan	Sarvangasan
Matsyasan	Mayurasan
Halasan	Savasan
Bhujangasan	Salabhasan
Dhanurasan	Arddhamatsyendra
Paschimotan Padahasta	

Apply to: The Sivananda
Photo Phonics Department D. L. S.

SERVICE OF HUMANITY IS SERVICE OF GOD

Contributions towards a noble cause is the worthiest use of God-given wealth. By helping to run a spiritual organisation you indirectly work for the uplift and enlightenment of the world at large.

Sivanandashram

(The Ashram for Sadhaks, Sannyasins, and selfless workers.)

Numerous selfless workers, Akhanda Kirtanists, Mahatmas and young boys and girls of the Sivananda Primary School are being maintained by the Ashram to cope up with the multifarious activities of the Society in disseminating spiritual knowledge to the public. The maintenance of these useful Sadhaks is met out of the generous donations from kind and noble-hearted public. Every well-to-do patron may with the least strain, maintain in his name one Sadhak in the Ashram.

Donors may specify the purpose for which the remittance is sent to enable us to utilise it as per their desire.

Secretary, Divine Life Society, Rikhiresh.

Kutias for Sadhaks and Trainees

The best site on the banks of Holy Ganges, at the foot of Himalayas. Chosen place for meditation and Sadhana with spiritual amenities.)

More than 50 permanent inmates are given permanent accommodation in the Ashram. With the growing activities of the Society and without detriment to the individual Sadhana, the Society is in immediate need of more kutias to shelter them. Visitors and participants in the Sadhana Weeks, do understand the immediate necessity and a few generous persons have caused some to be built in their names. State, public bodies and kind-hearted individuals who sympathise with the activities of the Society may come forward for this noble cause.

EASY MODERN PRASTHANATRAYA.

"Lord Siva and His Worship," "Concentration and Meditation" and "Health and Long Life" constitute another easy Prasthanatraya, suitable for the people of modern age. Study the book "Health and long Life" and practise the laws and methods given therein. It will give you good health, abundant health, wonderful health. Now you are ready for practising concentration. Study the book "Concentration and Meditation" now and practise the methods given therein. It will give you good concentration, abundant concentration and wonderful concentration. Now study the book "Lord Siva and His Worship" and worship Lord Siva with faith, devotion and one-pointed mind. You will have eternal Bliss, abundant Bliss, and Wonderful Bliss. Apply for copies to the Sivananda Publication League Department, D. L. S.



sh en



THE Divine Life

BRAHMAN AND ITS REALIZATION

(Sri Swami Sivananda)

Whatever has beginning or end is unreal. That which exists in the past, present and future is real. Brahman only exists in the three periods of time. Hence Brahman alone is real. A real thing only can be eternal, unchanging, beginningless, endless. Anything which is nothing in the beginning, and in the end, necessarily does not exist in the middle also.

The reality underlying all names and forms, the primal one from which everything originates is Brahman or the Absolute. Brahman is the ultimate source of all joy and bliss.

Brahman is the inner reality or essence. The five sheaths are the outer husk. The body, the senses, the mind and the intellect are merely the outer covers which conceal the inner permanent Reality. These sheaths are the manifestations of Brahman. They are grounded in Brahman.

Brahma or the Eternal transcends the phenomena. Production and destruction are only phenomena. They are the jugglery of Maya or mind. In reality there is nothing produced or destroyed.

Brahman is infinity. Brahman is Eternal. Brahman is Immortality. Infinity must be one. There cannot be two infinities. That which is unchanging, indivisible, non-dual, beginningless, endless, timeless, spaceless; causeless, can be infinite. If there are parts in Brahman there will be plurality. There can be no differences or distinctions in Brahman. Brahman is self-luminous, self-existent, self-contained, self-established, self-revealed. Brahman is birthless and deathless, because He is infinite bodiless and timeless. Brahman is not a negative blank such as you have in deep dreamless, sound sleep, because He is pure consciousness, knowledge absolute. In Brahman you have perfect awareness, pure

intelligence. Brahman or Absolute is satyasya satya. It is the Self of all Selves.

The objects seen in the waking state are as unreal as the objects seen in dreaming state. All objects are unreal. The witnessing subject only is real, and eternal. Life is a waking dream. How can a thing which changes be eternal and real.

The individual souls and the world are all unreal. Nothing save Brahman or the Absolute is eternal.

The mental world is as much objective or unreal as the material. The only reality is Brahman or the Atman.

The world vanishes in sleep. The objects of the dream vanish as soon as you wake up. Hence the world of experience and the dream world are unreal. Beyond the three states is the Atman or Brahman. This Brahman is the basis of the three states. It is the silent witness or Sakshi. Brahman alone is Turiya or the fourth state.

Moksha is the Life Eternal. Realization of the oneness of Self is the high-water mark of Perfection. Realize this Brahman through hearing of Srutis, (Sravana), reflection (manana) and constant meditation (nididhyasan) and attain freedom or the final beatitude.

Realisation of the Brahman is regarded as the highest of all knowledge. A strong and wise man who is endowed with the four means only can attain self-realization. Rebirth can be stopped only through the realisation of Brahman. He who truly realises his unity with Brahman realizes immortality.

Withdraw the senses, look within and search your heart. Dive deep into the deepest recess of your heart through deep meditation on the innermost Self. You will doubtless realize your identity with Brahman and get to the heart of the Infinite joy and bliss.

THE PATH OF SADHAK

(*Brahmachari Sridhara*)

In the history of mankind great people have graced all times and climes when occasions arose, when there was need for some talent and some effect which was above the ordinary, where ordinary talent and effort would not suffice, then something above the ordinary, I do not necessarily say miraculous, manifests itself. But they expand their energy and effort upon a widely varying field. Towering personalities have come and there have been many who have spent their lives dedicating their entire life on earth for political purposes. Unique personalities like Lincoln and others gave up all they held dear in order to achieve emancipation of slaves. Others like Father Damien have sacrificed themselves in trying to battle diseases like leprosy. There have been eminent scientists who have given up their lives in effecting certain discoveries which they hoped will benefit humanity. Great personalities have dedicated their entire lives for the cause of the freedom of their country. Mahatma Gandhi fought against untouchability. But a unique function has been reserved for exceptional class, the Children of Light, chosen by God to awaken man from his sleep of materialism and to direct his eyes inward and upward towards matters concerning higher life and freedom from the wheel of birth and death. This has been the special function of saints, *sant lokh*. The inspiring, awakening and guiding of seekers has been the prime motive behind Sri Swami Sivanandji's life work. In Sri Swamiji we have such an one who has dedicated his entire life for this last-mentioned purpose. Let us see what are the broad outlines upon which he would have us proceed, if we make realization the goal of life. He has given us certain working methods inasmuch as practical ways and means are more to be attended to, rather than mere theory. The spiritual life is to be built upon and sustained by three important supports, i.e. a well conceived clear ideal, a definite programme of life and a background of thought. To proceed upon the spiritual life for any of us, the first requisite naturally goes without saying that the individual should have an ideal. He should want something, he should aim at getting something. There are ideals and ideals. One makes up his mind to develop ex-

traordinary physique, to be the perfect figure; another has got the ideal of going round the world as many times as possible; another to amass a million. At the back of every human effort, there is some unconsciously accepted ideal. For the aspirant, he must have a spiritual ideal which he has set himself to achieve. This is the first requisite.

Secondly, after having conceived of the ideal which he wants to reach, haphazardure will never take a man anywhere. It will be wastage of both precious life as well as fast ebbing energy, because energy travels in an arc—man begins with weakness, has got a hay-day of energy in the middle and afterwards it is a period of decline. So it is only the little portion in the middle age in the form of youth that man can devote all his energy to achieve some purpose. Therefore, unless it is properly directed and it is planned and channelised, energy will become wasted. Therefore, after having conceived an ideal, it is the duty of every aspirant (by the word 'aspirant' one should not mistake to mean a young *Mumukshu*, but every one who wishes to attain the goal of life, be he 15, 50 or 75 is an aspirant; therefore, what I say applies to all people) every aspirant having conceived of a goal should have definite programme. Without programme it is impossible to achieve any progress. While working out this programme, it is not all smoothsailing. On the contrary, it is very rough-going. Many a time he is compelled by overwhelming adverse forces to seek temporary refuge just as a ship when caught up in a terrible storm has to seek some port as an escape from the storm.

The aspirant who has worked out a programme of life to attain the ideal has got certain means when he has to seek some refuge. It is, as Sri Swamiji Maharaj has advocated, to cultivate what is termed a concrete back-ground of thought, because the aspirant's struggles are endless and he should have background of thought into which he can immediately take refuge whenever occasion arises and these occasions are many, many not merely during the course of his spiritual sadhana but many every day, every minute, even in a moment he will have to take refuge four or five times.

A well-conceived ideal and a definite programme of life and then a concrete background of thought to sustain him in his struggle to work out the programme of life—these are the three requisites which Swamiji has advocated. While working out this programme of life there are certain facts which are worth remembering i.e., spiritual progress is very gradual and it is in the nature of a twofold conflict. Just as Swamiji has said though physical wars have ended on earth between nations, the war which has caused this external war—man's struggle against his lower nature—has not been concluded properly. If man were to attain victory over his lower nature then he should have possession of himself and he will not be the slave of his passions which lead to external war. While this inner war has prevailed it has got a two-fold aspect of offence as well as defence. Many a time a spiritual aspirant has got to carry on his fight against these two positive and negative sides. While he progresses on the path he has consistently to protect himself from forces which assail him from inside. There is a class of insect called the coleoptera. They have two sets of wings. The external wings will be like stiff with thick parchment. It is not fit for flying. There are two film like wings inside which are used for flying. They serve the beetle wonderfully well. They take the beetle up and forward, but they are so delicate that these external wings are the protecting armour—protecting these internal wings. That set of wings which takes the sadhak forward on the path is intense aspiration and constant sadhana. Unless real fire of aspiration is maintained you cannot progress. And to protect this aspiration against temptation, you must have the other set of wings in the shape of Vairag and Satsang and constantly kept-up current of Vichar or discrimination. Vichar is a chief anchor of protection for the aspirant. It is only discrimination which can protect the aspirant against temptations. Aspiration and the protective covering of Vairag and satsang; with these you will have to work out the programme of life. While working out the programme of life, you should have a background of thought. Unless the aspirant is established in this background he will not be able to habituate his mind to slip back

automatically into this background. Perhaps in the case of a Bhakti Yogi it will be the Lord. In the case of a Jnan Yogi it may be the Mahavakya that he is the Soul. In case of the Japa Yogi it may be the Name. Thus to habituate himself to become established in the background of thought he should have what the Lord has prescribed in the Gita—constant Abhyas. Without constant abhyas you cannot expect to have any success in spiritual life. This fact I would have every one of you remember for ever, that is, in spiritual life it is either progress forward or slip back. There is no such thing as being in a static condition. One cannot say "I have attained the goal. Now I cannot progress". If you remain idle, you will slip back. Therefore, this Abhyas is necessary to enable man to march forward and forward constantly. In order to console man some time, Swamiji has said "If you cannot progress much, do not be depressed. It does not matter". That is only a consolation because the mind should never be depressed. An aspirant should always be wary to see that he always proceeds upwards, and have the protecting armour of vichar, vairag and satsang to achieve the ideal, while working out the programme of life in order to protect himself. There is the tortoise. The moment an enemy approaches to harm it, it withdraws itself into the shell. This is the exact purpose which the background of thought serves the aspirant. He has to withdraw himself into it. There is one difference in this particular case—the tortoise goes into the shell and comes out in the same condition as when it went, but every time as the aspirant takes refuge in the background he comes out with added strength.

To sum up, in order to tread the path of spiritual life.

- (1) let the aspirant conceive of an ideal.
- (2) let him put up a general programme of life.
- (3) let him have abhyas and vairag, and
- (4) let him have a background of thought into which he can take refuge at times of external stress.

WAVELETS OF BLISS

(Sri Swami Sivananda)

Radha—The Creeper.

The creeper entwines the tree.
Radha entwines Krishna.
This creeper grows in Barshana
It is transplanted in Brindavan.
Radha's Beauty is heart-ravishing.
She attracts even Krishna.
Her body, Her dress,
All are made of love-stuff.

She is the most tender creeper.
She is beauty itself.
Her sweetness thrills,
Even trees and rocks.

Radha is counterpart of Krishna.
She is the quintessence,
Of Krishna's energy.
Sing now "Jeya Jeya Radhe".

Chakras and Gods.

Ganesh dwells in Muladhara.
Brahma abides in Swadisthana.
Vishnu resides in Manipura.
Rudra dwells in Anahata.
Ishwar abides in Visuddha,
Maheswara dwells in Ajna.
Sadasiva resides in Sahasrara.
Pray to the Gods fervently.
Take the Kundalini to Sahasrar.
And enjoy the Bliss of Samadhi.

Turiya and Turiyatitha.

Turiya is the fourth.
It transcends the three
Waking, Dream and Deep Sleep,
Turiya is Brahman.
Turiya is the Eternal,
In Turiya the fourth dimension
There is a trace of Sattvic ego,
In Turiyatitha this also melts.
Brahmavit is in Turiya.
Varishta is Turiyatitha ;
The Sage works in Turiya ;
In turiyatitha he cannot work.
Turiya is thy goal and centre,
Turiya is eternal Bliss.
Attain this through meditation.
And roam about happily, O Ram !

Peep into the Beyond.

I had a peep into the Beyond:
This made my life sweet,
The burden of Samsara light,
Time and space vanished
I swim in the ocean of Consciousness.

Reason has left me
Intuition is beaming
The mind has melted
The senses are dissolved,
I have poise and peace.
Amidst incessant work;
I am not shaken
I live in the Supreme.

O Bliss.

O Eternal Bliss ! O Infinite Beauty !
O Sweet Love O light of my intellect !
O Effulgence of my Soul !
Thou art the One !
Thou art the only Reality.
I had the glimpse
Of Thy Beauty Immortal.
What a sublime vision !
All my sorrows have ended.
All my desires have been burnt
My heart is brimming with joy.
I am floating
In the ocean of Bliss

Sivaratni.

I sat on a block of stone
In Sivaratni
In Siva's night
On the Bank of Ganges,
Holy mother Baghirathi.
I fixed the mind
On the Pranava Dhwani
OMKARA Nada.
I pierced the delusion,
Then I crossed the veil,
I broke the pot of avidya.
I floated in the Chidakasa,
I enjoyed the glimpse.
There was a shower of Bliss,
From the clouds of virtue,
"Idam" vanished,
"Aham Asmi" I felt.
This also vanished,
Keval Asti alone remains.
The drop became the ocean,
The river joined the sea.
Camphor melted in the fire,
Reflection merged in the sun,
The soul united with the Soul,
Light merged in the Light.

GIST OF WESTERN PHILOSOPHY

(Prof. Nand Kishore Srivastava M. A. LL. B.)

Sophistic philosophy of the 5th century is transitional. It questions the power of the human mind to solve the world problems. It has no faith in traditional conceptions and institutions. It is "sceptical, radical, revolutionary, indifferent or antagonistic to metaphysical speculation". The Socratic period (from 430 to 320 B.C. is a period of reconstruction. Against sophistic scepticism it adopts the method of logic. Socrates, Plato and Aristotle are great philosophers. They work out comprehensive systems of thought (metaphysics); They interpret the universe in terms of mind or reason or spirit. Their philosophy is "critical"; it investigates the principles of knowledge rationalistic. It accepts the competence of reason in the search after truth; humanistic; it studies man; spiritualistic or idealistic; it makes mind the chief factor in the explanation of reality; dualistic; it recognises matter as a secondary factor". The post-Aristotelian period extends from 320 B.C. to 529 A.D. It has two phases; (a) the ethical; the paramount question with Zeus, the stoic and Epicurus the hedonist, is "what, is the aim of rational human endeavour; the highest good?" The Epicureans reply, "Eat, Drink and be merry". The stoics find the answer in a virtuous life. The Epicureans are mecanists. The Stoics believe that the universe is the expression of divine reason; (b) the theological movements; Neo-Platonism is its most developed form. The world has emanated from a transcendent God. God is both the source and the goal of all beings.

This very brief survey of Greek philosophy shows plainly that the Greeks put very fundamental questions and gave very correct answers. Only they were handicapped by their method. From point of view of method, Aristotle and Bergson differ hardly by a generation. And, perhaps, the true descendant of Bergson in the west will be a very late posthumous child. May be, as far removed from Bergson as he is from Aristotle.

Thales (born about 624 B. C. died about 554 B.C.) was the first philosopher of Greece. He tackled the the problem of substance. He declared water to be the original stuff. All things come from it. All things return to it. Anaximander (611 B. C. to 547 B. C.) was his pupil. His treatise "On Nature" was the

first philosophical work in Greece and the first Greek prose book. According to him the essence of things is the Infinite. Water itself must be explained with reference to the infinite. The infinite is an eternal, imperishable substance out of which all things are made and to which all things return. He also gives the stages of 'becoming. In him we find a more abstract attempt; an attempt towards transcendence. In him there is the germ of the theory of evolution. His pupil Anaximenes made no advance.

The essence of things is no substance as Thales and his pupil did. Change is the fundamental fact of experience. It subsists in the form of relations. And relations are best expressed by means of numbers. Number, therefore, is the principle of all being. Thales was a physicist. Pythagoras believed in the transmigration of the soul. He emphasized the need of moral training; self-control, conquest of passion. According to him the corporeal world is numerical. It is based on the unit. Similarly love, friendship, justice, health etc., are all based on numbers.

Hiraclitus (535 to 475 B. C.) studies the problem of change. He noticed that the universe is in a state of ceaseless change. Fire is the most mobile substance. It never knows rest. It continually undergoes qualitative transformations. It is, therefore, the first principle of the universe. He regarded it as the essence of the soul and the principle of life in the human body. Fire changes into water; water into earth; earth back again into water; and water into fire. Water and fire are mutually contradictory, hostile. Thus the world is possible only on account of "change and contradiction". In the midst of change and contradiction the only permanent thing is the law underlying these. It is the Law of reason, the Logos. Hence the first principle is a rational principle. Life must be lived rationally. Reason demands character. He declares "character is a man's guardian divinity". Wantonness must be quenched more than a conflagration." "It is hard to contend with passion; for whatever it desires to get it buys at the cost of the soul. "To me one man is ten thousand if he be the best". Technical considerations apart, this is sterling truth, burnished gold as the realized souls will confirm, (To be continued).

RETIRED PEOPLE!

WAKE UP!!

(Sri Swami Sivananda)

The ignorant man tries to become a Civilian or a Barrister or Judge by crossing the seas in order to earn more money to fill his belly and satisfy the palate; he fails to understand the goal, nature of the Soul, and purpose of life; he revels like a worm in sensual filth; moves about here and there restlessly under the intoxication of pride of wealth, power and position, intellect, titles and diplomas; does all sorts of wicked deeds, and, under delusion of Maya, thinks he is wise and learned: but really he lives in the midst of darkness, avidya, cupidity and stupidity and dies like a worm without realizing the supreme good, without taking any good spiritual samskaras with him. What a lamentable and pitiable state! How terrible is Maya! How formidable is Moha! How powerful is Maya's charm!

People have no programme of life as they have not associated with sages. As soon as they retire they commute their pension and build a big house in their own native village and purchase some land. They want to eat brinjals from their own garden. They spend their time in idle gossiping and playing cards.

This is their highest aspiration, and realization. This is their idea of Moksha. Quite puerile! This is the Preya marga of the ignorant. Hear me and enter the Sreya marga.

As soon as viveka and vairagya dawn in you, you must retire from service. There is no use in clinging to the pension. Give up this clinging to wife and children even when you are old. Learn lessons from the birds. They make their children independent as soon as they learn to fly. You are simply wasting your life, time and energy. You are losing the inexhaustible spiritual wealth.

If you are a richman, get a big plot of land or waste land on the bank of any river or near the sea-side and develop this into a big socio-religious ashram. Generally people have got an idea that the sannyasins only should start ashrams. This is a terrible mistake. Try to get the plot free or for a small sum. You may get it free if your motive is unselfish, if you really want to serve the people and the country and attain

sreya or Moksha. God is great. God is all-merciful. God helps those who help themselves.

The site should be half a mile or one mile away from the bustle of a town or a city. There should be picturesque scenery, spiritual vibrations and perfect solitude also. After acquiring the land put an ordinary fencing and build some thatched cottages. Dig a well also. Get a beautiful Master-plan from your friend, the Engineer, and stick to this plan while constructing. Do not deviate even an inch. Request a retired Engineer or Overseer to supervise the work.

If you have not enough money, join with some of your friends who have got some spiritual tendencies. They will help you and cooperate with you. Start some good work. Distribute medicines free to the poor. Give free education to the village boys. Have a small primary school. When you show some real useful work, the public will give you financial help.

Many retired people will build rooms for themselves and stay there for doing Yoga sadhana and spend their time in meditation and service. Gradually the ashram will develop. Build separate blocks for Brahmacharis, householders, vanaprasthis and sannyasins. In the centre have a temple. Let there be a big Lecture Hall and Sankirtan Bhavan by the side of the temple.

Plant various kinds of fruit trees on all sides. Have a nice vegetable garden. Sow wheat and rice also. This will support the ashram and make it financially independent to a great extent. Have some cows and buffaloes. The ashramites can live on milk, vegetable and plantain fruits and tomatoes. This will be a perfect diet and all the ashramites will be very healthy.

Always accommodate some learned, viraktas, anubhavi sannyasins and Yogis. Take care of their bodies and they will take care of your souls. They will conduct Upanishadic classes and kathas, and give discourses daily. This is very very important.

Have a good library. Purchase books for Rs. 200 or Rs. 300 every year. In five or six

years you will have a beautiful library. Every year celebrate the anniversary on a grand scale. Invite pundits, acharyas, yogis, sannivasins from outside. Conduct sadhana Weeks, Sankirtan conferences, Parliaments of religions. Distribute free spiritual literature, tracts on Gita, Religion, philosophy, Yoga. Let there be poor feeding, akhanda Kirtan, Yoga asana classes, survanamaskar courses, Havan, Mantra writing, play of Divine dramas and dialogues. Let the boys and girls be trained in kirtan, asans and lectures and Gita recitation. Observe all festivals with faith and devotion.

In the Ashram there should be prayer, common meditation, study of Gita, practice of Yoga asanas and pranayama in the morning. In the evening there should be study classes. At night there should be Kirtan, study, common meditation.

There can be a small industrial school. Weaving, tailoring, soap making, button-making, carpentry, basket-making etc., can be taught. Social workers can be trained here. Religious preachers can also be trained here for propaganda work. There should be a monthly journal also.

The small dispensary will in course of time become a big hospital. The small primary school will become a college. The ashram will become a dynamic spiritual centre.

You need not run after sadhus and sannivasins to Himalayan caves. All good sannivasins, will stay in the ashram and elevate you and the people who come to the ashram. All your children will be nicely moulded and educated.

Make a Trust for the ashram so that it can run smoothly and efficiently during your life time and afterwards also. This is very important. Otherwise all your labour will go in vain.

If you are not able to do work on a large scale, build a few kutirs and have a small ashram on a very small scale. This will shine as a beacon light to guide and inspire others.

Your heart will be brimming with joy when you think of the useful work you have done. You will have a pure and soft heart through selfless service. You will earn undying fame. You will have extreme satisfaction that you have utilized this life well and have justified your existence. The pranas will depart peacefully. You will enter the abode of eternal bliss and immortality.

Heads of Governments like Sri-Stalin, Truman, Attlee, Smutts, De Valera Chiang-kei-Shek, Franco, and other leaders must themselves inaugurate such a scheme with slight modification to suit the people. It is the great leaders of people, who are at the helm of affairs that can put such unique beneficial plans into practical operation. They can instantly command resources, afford facilities and organize enthusiastic workers to start such institutions upon a nation-wide scale.

Such socio-spiritual centres are not meant for India only, but can be adopted to suit the conditions of life and people in every country of the world. There must be such ashram in every big village, near each town and city. Every nation needs this plan urgently to change the present perverted military-mindness and re-educate the war-scarred and hate-scarred people upon lines of nobler aspirations, loftier sentiments and refined ideals. Only then the attention and energy of man will be diverted into beneficial constructive channels. Peace and friendliness will fill men's hearts and they will give up the craze for invention of fresh atomic weapons. The thirst for money, power and self-aggrandisement will gradually give place to love and sacrifice, service and simplicity. The atomic bomb will be discarded and an atmosphere of love and brotherhood will come to prevail. Spirituality will reign and materialism will wane. There will be Paradise or the Kingdom of God upon earth.

May the retired and retiring people take advantage of this and spend their life usefully and attain Sreya or eternal bliss in this very life !



VIVEKACHUDAMANI

(Sri Br. Narayana)

(Continued from page 59.)

सम्यग्विचारतः सिद्धौ रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्प भयदुःख विनाशनी ॥

12. The true knowledge of the rope is attained by the well reasoned intellect which destroys the sorrow created by the great fear of snake caused in the mind as a result of delusion.

Notes. सम्यक् well विचारतः through reason सिद्धा is attained रज्जुतत्त्वावधारणा knowledge of the reality of rope (in snake); भ्रान्तोदित caused by delusion; महासर्पभय great fear of snake; दुःखविनाशनी destroyer of sorrow.

Commentary. In the previous sloka it was shown how Vichara or discrimination alone could bring about Mukti. In this verse it is made clear by a practical example of everyday occurrence.

It is a matter of common experience that a piece of rope is mistaken for a snake in the absence of a proper light. The idea of snake is superimposed in a rope by the mind. It is not possible to explain how this idea of snake has crept in your mind. When this idea comes to your mind, at once you cry out. Some of your friends or relatives run to the spot and enquire the reason for your alarm. But the newcomer sees only a rope and not a snake. When you come to know this, the fear and sorrow vanish. In this case the proper understanding by means of knowledge given by another man or by your own discriminative intelligence removes the great fear caused by a supposed snake in the thing which was only a rope.

This is a very important argument in Vedānta which explains the nature of Maya and its relationship to Brahman. This is called 'Adhvaropa Apavada' or the philosophy of superimposition and refutation. This is the basis or foundation of the Maya Vada expounded by Sri Sankara.

अर्थस्य निश्चयो दृष्टौ विचारेण हितोक्तितः ।

न स्नानेन न दानेन प्राणायाम शतेन वा ॥

13. It is seen that the conviction of Brahman is the result of reasoning upon the

infallible sayings of the wise seers and not by bathing, not by charity not by hundreds of Pranayama (breath-control).

Notes. अर्थस्य of Brahman निश्चयः conviction; दृष्टः seen विचारेण हितोक्तिः reasoning based on the words of wise men of realisation; स्नानेन by bath; दानेन by charity; प्राणायामशतेन by hundreds of Pranayama वा or.

Commentary. Bathing in sacred waters, charity, control of breath, etc. are only the means to the attainment of knowledge. They help the purification of mind. By this you should not understand that these acts are absolutely purposeless. They go a long way in purifying the mind. Pilgrimage is a great Tapas-charya, charity expands the heart and practice of breath-control checks the wandering mind. Each one of these spiritual cannons is a brick that is used in the construction of the palace of Brahma Gyana and Moksha. Can you ever build a house without bricks?

The word Hitoktitah is very significant in this verse. It means that you must be guided by the words of wise men, who have attained realisation. An ignorant man cannot by himself acquire knowledge, however much he may try. He wants a guide. Even to become an engineer you have to get training under an experienced engineer, for five years. When this is the case even in an ordinary secular science, how much more indispensable is the assistance of a guide in this supreme science of sciences, viz. Brahma Vidya?

Artha is used here to mean the supreme Tattwa or Brahman. This also means wealth.

अधिकारिण माशास्ते फलसिद्धिं विंशेषतः ।

उपाया देशकालायाः सन्त्यस्मिन्सहकारिणः ॥

14. Perfection depends especially on the qualifications of the aspirant and time, place and such other factors are but auxiliaries in this respect.

Notes. अधिकारी qualified aspirant; आशास्ते depends; फलसिद्धिः achievement of fruit;

विशेषतः especially; उपायाः means; देशकालायाः time, place, etc.; सन्ति are अस्मिन् in this: सहकारिणः auxiliaries.

Commentary. Success in the path of self-realisation depends mainly upon the efforts and qualifications of the aspirant himself. Verse 9 (Uddhared atmanatmanam) has already hinted at this. If you are not qualified enough for the attainment of the object, no external help will be of any avail. The transformation should take place in your own mind. If desires have not left you, if sensual thirst is still tormenting you, how can spiritual ideas stick to you? Take shelter in the Mantra. Take shelter in Sankirtan. Take shelter in your Guru. Take shelter under the roof of Satsang and Swadhyaya. Take shelter under dispassion. Take shelter in Viveka. Take shelter in your own Atma.

Practise the Sadhana prescribed by your Guru. Read the books prescribed by him. You will attain the goal.

Time, place, Sadhana, help of a personal Guru, Japa, meditation, Nishkamyā karma yoga, seclusion, moderation in diet, observance of yama, Niyama, observance of Ahimsa, Satyam, Astheyam, Aparigraha, Brahmacharya, faith in scriptures and Guru virtues like Amanitvam (pridelessness), etc. mentioned in the sixteenth chapter of the Gita, service of the Guru, service of humanity, service of elders, charity, pilgrimage to holy places, contact with great Mahatmas, self-control, observance of Vratas, etc. etc. all these are included in the expression 'Desakaladya'.

The aspirant intent on self-realisation should be equipped with all these qualifications so that he may attain the goal.

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः।

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥

15. Therefore an aspirant of self-realisation should approach the preceptor who is an ocean of mercy, who is the best among knowers of Brahman and take to the enquiry of Brahman by introspection (reasoning and meditation on the truths of Jiva Brahmayam).

Notes. अतः therefore विचारः introspection or reasoning; कर्तव्यः should be done; जिज्ञासुः seeker after knowledge of Truth; आत्मवस्तुनः of Brahman; समासाद्य having approached; गुरुं Guru or teacher; दयासिन्धुं ocean of mercy; ब्रह्मविदुत्तमम् best among knowers of Brahman.

Commentary. The student seeking self-realisation should approach the preceptor who is well qualified, who is a knower of Brahman. As to the qualifications of the Guru, we have to observe three qualifications, (1) Dayasindhu, (2) Brahmavid and (3) Uttamam. The teacher must be an ocean of mercy, because the disciple in his ignorance may commit many mistakes, may act foolishly. But the teacher in his infinite mercy should pardon him. Then he should be a knower of Brahman because only a knower of Brahman can impart knowledge of Brahman. Otherwise, like the blind leading the blind, both will fall into deep Avidya or ignorance (Mundaka Up. 1, 2. 8). The third qualification 'Uttamam' is to denote that the teacher is to be free from all doubts abouts Brahman. He should be a Shrotriya and Brahmanishta i. e. well versed in scriptures as well as possess intuitive perception or direct realisation. He should have Brahmanubhava. It is not enough if he has an intellectual grasp of the Truth.

Such a Guru should be approached by a qualified aspirant after realisation in the prescribed manner with Samit in his hands (Mundaka Up. 1.2. 12)

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो-

निर्वेदमाया म्नास्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छे-

त्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

In the fourth chapter of Gita also you find

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्व दर्शिनः ॥

The qualifications of both the Guru and Shishya are well defined in these verses

Do not be scared away by these high qualifications. You may not be such a qualified aspirant. You may not also find such a qualified Guru as soon as you want to have one. Do not be too much perturbed. Take the help of even an aspirant who is sincere in spiritual pursuits who is selfless in his efforts. Start the spiritual practices even if it be for 5 minutes daily.

If you are not able to find even a good aspirant to guide you, the books written by realised sages and Rishis like Sri Shankaracharya Jnaneshwar, and Bhaktas Appaya Dixit etc. are enough guides to lead you in the spiritual path. When you set your foot in this path,

you will find many pilgrims marching on the same road. Rishis, Sages and the Lord himself in the form of Sadguru will take you safely to the goal. You will meet them on your way. They cast their invisible influence and take you in the right path. Have sincerity of purpose. Give up vain talks, discussions and arguing. Lead a practical life. Live a spiritual life. You will yourself find solution for all difficult problems that come in the way. Nil desperandum. Do not be swayed by emotions, sorrows and fear. March on boldly. The goal is ahead. You will shortly reach your destination. Rest assured.

OM

EKA SLOKI RAMAYANA

(Sri Swami Sivananda)

BALA KANDA

I.

Rama Rama Jeya Raja Ram	Rama Rama
	Jeya Sita Ram
Sri Rama was born	Jeya Jeya Ram
to Destroy Ravana	Sita Ram
Rama killed	Jeya Jeya Ram
Tataka Sabahu	Sita Ram
He delivered Ahalya	Jeya Jeya Ram
And married Sita	Sita Ram

AYODHYA KANDA

II.

Kaikeyi Devi	Jeya Jeya Ram
Got boons from Dasaratha	Sita Ram

ARANYA KANDA

III.

Rama went	Jeya Jeya Ram
To Dandaka forest	Sita Ram
Ravana came now	Jeya Jeya Ram
And took away Sita	Sita Ram

KISHKINDHA KANDA

IV.

Rama killed Vali	Jeya Jeya Ram.
And enthroned Sugriva	Sita Ram.

SUNDARA KANDA

V.

Hanuman crossed the sea	Jeya Jeya Ram
And gave the ring to Sita	Sita Ram
He burnt Lanka	Jeya Jeya Ram
And gave Rama Chudamani	Sita Ram.

YUDDHA KANDA

VI.

Rama killed	Jeya Jeya Ram
Kumbhakarna, Ravana	Sita Ram
Lakshmana killed	Jeya Jeya Ram
The mighty Meghanada	Sita Ram
Rama installed	Jeya Jeya Ram
Vibhishana on the throne	Sita Ram
Then all came back	Jeya Jeya Ram
To Ayodhya City	Sita Ram
Vasishtha installed	Jeya Jeya Ram
Rama on the throne	Sita Ram
He who reads	Jeya Jeya Ram
Eka Sloki Ramayan	Sita Ram
Will attain son, wealth	Jeya Jeya Ram
Bhakti, Mukti	Sita Ram
Rama Rama Jeya Raja Ram	Rama Rama
	Jeya Sita Ram.

IN QUEST OF TRUTH

Q. Regarding Bandha Traya, it is written in "Practical Lessons" When mula Bandha Jalandhra Bandha and Uddiyana Bandha are practised at one and the same time there ensues Bandha Traya. How can one exhale when practising Jalandra Bandha? Can one unlock the Jalandra Bandha and then exhale through the nostrils, or can one exhale through the nostrils during Jalandra Bandha or there is another way of emptying the lungs?

Ans. The exhalation can be done perfectly with the Bandha in tact. There is no need to unlock it. The lungs can be completely emptied retaining the Bandha all the while. You will find this is the correct way, when you actually practise the Bandha-Traya.

Q. How can one swallow the breath when inhaling through the nostrils? Can one swallow the breath (after closing the both nostrils) in the same manner one swallows the food (as the food is swallowed after masticating the same)?

Ans. This is the exercise with Yoni Mudra. Swallowing the breath implies doing the motion similar to swallowing as in the case of food. You can swallow the breath with a quite natural and harmonious movement, simultaneous with the conclusion of Purak.

Q. Please explain what is the meaning of releasing the abdominal muscles? Can one draw the abdomen out while doing Puraka in Kapalabhati?

Ans. In Pranayams like Kapalabhati and Bhastrika, where forceful expulsion of air (like bellows of blacksmith) is desired, the abdomen is drawn in or pulled in during Rechak and pulled out during Purak. Relaxing the muscles is to let them force to sag down without contraction. When you suddenly relax the abdomen is automatically pushed out. It is precisely this relaxed condition that enables you to contract and draw it up and inwards with a forcible bellow-like movement. During Kapalabhati also the abdomen is thus gently pushed forward by being relaxed.

Q. How can I practise Swara-Sadhana when the breath flows through the right nostril for one hour and through the left nostril for one hour? Can one practise swara-sadhana through the power of will Or, there is another way of practising Swara-sadhana?

Ans. There are numerous ways of changing the flow of the nostrils. In the beginning it cannot be always done through will-power. Cotton plugging is one method. Pressing any hard object underneath the

arm-pit will start the flow of breath in the opposite nostril. Lying for a few minutes on the side is a third method. Kindly refer to page No. 312 of my book "Practice of Yoga—Vol. I" for details.

Can I practise pranayam when one nostril is closed, when I sit for pranayam, I mostly find my one nostril closed. I am using the gingily oil as advised by your Holiness.

Ans. Practise sniffing water through the nostrils. This will clear the passage most effectively. You may do pranayam even though the nose is blocked. The pranayam exercise itself will free the blocked passage.

Q. As my body is hot would you please suggest me what kind of pranayam will mostly suit me in summer?

Ans. Being of a heated constitution, the pranayams most suited to your goodself are sitkari, Sitali, Suk-purvak and Ujjai.

Rev. Swamiji.—It was the second time when Thine devotee was burst with serious emotion. Utterly disgusted with this state of life, ever aspiring to know the Immortal Self, for the second time Thine devotee, with a firm mind resolved to cut asunder the ties of bondage. Ever, I am watchful of Thine words written to me, "Renunciation is not renunciation of one's status in life, true renunciation is the Renunciation of the Ego". From that time a marvellous change took in me, and I am without an ego now. Once a heavy current of high emotions ran in me. The call of the spirit overcame me, and I was out from the house. Thine words "Matru Devo Bhava, pitru Devo Bhava" rang in my ears. I was puzzled. I could not do anything. Revered Guru, I am greatly perplexed. The thought of renunciation ever hankers me. With the result, the normal duties are neglected. Help me. Slay my fears and doubts. Infuse me with courage.

An Aspirant, Vizag.
Blessed Divinity.—Do not brood over your experiences. You tried to desert the whole family and wanted to escape in a certain mood of Vairagya. This is not the real renunciation. You have been corrected now. Know fully well that the world is the best teacher. Living in the world and doing selfless actions is the noblest Sadhana. Selflessness gradually transforms everyone into one of non-attachment. It is only by evolution that you should cast away the society. Do not be hasty. Hastiness will land you in peril. Serve your mother, serve your father. Develop mother-bhav in all ladies. Try to promote universal brotherhood. Then you will get supreme joy. You can have God-realisation.

POTHANA'S BHAGAVATAM.

(Translation from Telugu by Rao Bahadur Sri D. Krishnamurthi
B. A. B. L.)

(Bhagavata Purana is said to have been written in Sanskrit by Sri Vyas after Completing Vedas and Mahabharata. It is done at the instance of Sri Narada to expound the philosophy of Bhakthi etc. Bhagavatam is regarded and utilised as a standard manual of devotion or Bhakti and the same cult was amplified latter by several Vishnu Bhaktas. The Telugu translator 'Pothana' lived between 1400 A. D., 1475 A. D. in a village called Ontimetta, Cuddapah Dt. He was originally an illiterate without any formal schooling. While grazing cattle in fields, one day a Yogi Jitananda, met him and initiated him into the path of Sannyasa. By the Yogi's blessings Pothana got his intellectual awakening along with spiritual knowledge. He is an ideal bhakta and is held in great esteem and reverence all over the Telugu country. The following is a hymn of praise addressed by Gajendra to God Vishnu when he was caught by a powerful crocodile while drinking water in a pellucid stream.)

1. I seek the refuge of that Lord by whom the world is created, in whom it dissolves, who is the greatest lord who is the first cause, who has no beginning middle nor end who is himself all and who is self-born.

2. I mentally offer my prayer to Him who manifests the worlds at one time and absorbs the worlds at another, who seeks both these conditions, who witnesses all phenomena, who is free from all blemishes and who is the cause of individual soul.

3. I meditate on Him who, after the destruction of all the worlds and people living therein, shines uniformly in one bright effulgence beyond chaos where there is pitch darkness.

4. I praise Him who displays Himself in various forms like an actor, who even sages and gods cannot extol and whose conduct is unknown to others.

5. He is my shelter whose celestial feet are adored by sages that renounce all worldly connection that are desirous of seeing Brahman; that are compassionate to all beings that have a good disposition and that observe strict and unequalled vows.

6. I offer my prayers to Him who though having no birth, sin, form, action, name nor qualities, assumes all these by virtue of his maya, (illusion) for the purpose of creating and destroying the worlds who is the greatest Lord, who has endless powers who is Brahman who has brilliant form, who has no form who has wonderful motion who is the witness of all things, who is self-luminous, who is the supreme soul, who is the great Brahman, whose purity is beyond the reach of words, deeds and thoughts, who is lively on account of having the Sattvic temperament and who applauds renunciation of all actions in a dexterous man.

7. I bow to him for my protection. Him, who is calm, who knows full well the bliss of salvation, who is the master of annihilation, who is unconditioned, who is terrible to the irreligious, who is invisible, who has the three qualities of Satva, Rajas and Tamas, who is agreeable, who has great and artistic wisdom, who sees all organs, who presides over all who is acquainted with many holy shrines, who is intellectually an ocean of mercy, who is the first nature, who is the source of the individual soul, who enlightens those that have conquered their senses, who brings misery to an end, who regularly shines alone with the shadow of truth, who is the best of all, who is the cause of all, and who has himself no cause.

8. I worship that Great Lord, whom those that have burnt their actions in the fire of penance and whom great (Yogis) saints distinctly see with their minds glowing with virtuous austerities being blind to every thing else.

9. I offer my prayer to Him who is the ocean of all sciences and vedas, who is salvation itself, who resides in great men and whose abode is great, whose fire of intelligence is latently hidden in the Arani (a piece of wood used for kindling the sacred fire by means of attrition) of all excellent virtues, whose blissful wisdom shines of its own accord, whose noble mind dazzles by the destruction of all phenomenal attributes who is attained by actions accomplished, who removes the sins of such helpless animals as myself, who glows radiantly in the interior of all beings, who is unconditioned by time or space who is possessed of wealth, and inaccessible to those that are devoted to children, cattle house and wife.

(To be continued).

DIVINE LIFE

162. Friend ! Your mind has been under a long spell of delusion. You have indulged in sensual pleasures for long time. You have allowed the senses to run riot and to have their own ways. You have not disciplined the mind and the senses under the guidance of a preceptor. You have allowed the egoism to run in its own obstinate course. You have never curbed it. That is the reason why you suffer now. It does not matter. Wake up from the slumber of ignorance. Approach a teacher. Serve him with bhav, sincerity and faith. Get lessons from him and walk in the path of truth. Gradually control the senses and the mind, and attain peace.

163. Give up the guzzling habit of eating and drinking with haste and greediness. Avoid slip of the tongue while talking. Be on the alert and watch. Abandon side glances at women. Do not fall a prey to the impulses of the lower mind. Always act according to the dictates of the higher Sattvic mind. Let this life be a sacrifice for the sake of the highest ideal viz, self-realization. Come what may. Stick to your resolves. You will have success in all your undertakings. God will bless you with strength, courage and inner spiritual strength and peace.

164. Certain Karmas are worked out in dreams also. A king experiences a dream in which he acts the part of a beggar and suffers the pangs of starvation. Certain evil Karmas of the king are purged out in this experience.

165. If a man is not able to become a king on account of the evil influence of some planets, he plays the part of a king in his dream. His strong desire materialises in the dream state.

166. One derives more pleasure in dream than in the waking state when he experiences pleasant dreams because the mind works more freely in dream.

167. If you have made arrangements to go to Bombay on the morning of 30th April, you may experience a dream on the night of 29th itself that you are purchasing a ticket at the station and entering the train, and some friends have come on the platform of Bombay station to receive you. The strong thoughts of the waking state find expression at once in the dreaming state.

168. When a strong desire is not gratified in the waking state, you obtain its gratification in dream. The mind has more freedom in the dreaming state. The mind is then like a furious elephant let loose.

169. Samanya Agni exists in the fuel and wood. But this fire is not useful for cooking. This will not remove the darkness. Even so Samanya Jnana that is obtained by study of Vedantic books cannot remove the darkness of ignorance. Vishesha Jnana only that is obtained by intuitive self-realisation can dispel the darkness of ignorance.

170. When a tree is cut some leaves may shoot out after some time in the rainy season. Even so even after the Ajnana is destroyed the world may appear to the sage like the leaves of the tree that is cut but the sage will not be deluded.

171. In a Jivanmukta there is no Chesta on account of Sankalpa. He is free from Sankalpa. He acts like a child.

172. Destroy evil thoughts, wrong desires and unchaste looks by entertaining divine thoughts and cultivating purity. God beholds all actions. He demands from you perfect purity of heart.

173. He is the greatest man who is the servant of all. Remember this point well. Many have risen to magnanimous heights of divine splendour through service alone.

174. The mind is the seed of the world. It is the mind that creates this world. There is no world quite apart from the mind. The images of all objects are contained in the mind. The mind plays with these images, when it cannot get the objects and does great havoc. If you constantly think of the image of the Lord, the images of objects will die by themselves.

175. Control this lust by Japa, meditation and Sattvic food. Do not become the sportive lap dog of a woman's caprice. Do not become a sort of toy for the play of a woman. Of what avail are learning, scriptural erudition, renunciation, high position and status in society, diplomas in universities, post-graduate course, K.C.I.E. and Ph.D. titles to a man whose mind is full of lust and has been captivated by women?

176. What is the use of asking the particulars of a barren woman's son such as what is his age? Where is he living now? What is his qualification? Has he got a moustache? Is he a bachelor or a married man? Where is he working? What is his salary? When he is not really existing why all these useless questions? Similarly what is the use of talking about worldly matters when the world does not really exist? Talk of Brahman. Think of Brahman. Meditate on Brahman. Merge in Brahman. Become immortal and attain eternal bliss.

—Sri Swami Sivananda.

DIVINE LIFE FOR CHILDREN

(*Sri Swami Sivananda*)

Week-Days' Worship.

Seven days are there in a week, Worship the many forms of the Lord on different days, He is much pleased.

God is Light. Worship Surya on Sunday.

God is Bliss. Worship Siva on Monday.

God is knowledge. Worship Saraswati on Tuesday.

God is Love. Worship Rama on Wednesday.

God is Truth. Worship Guru on Thursday.

God is Wealth. Worship Lakshmi on Friday.

God is Power. Worship Hanuman on Saturday.

All Religions lead to God.

Every religion points out the way to attain God. God is the central topic of every religion.

Do not fight with your Christian friends. Do not fight with your Muslim friends or Parsee friends. Their religion also leads them to God just as your religion does.

Just as you can reach the same place by walk, by bus, tram, train or even aeroplane, God also can be seen through any religion. "All religions are roads that lead to God.

You can reach the same destination by travelling through any of the paths leading to it. All roads lead to God. Bear this in mind.

Guru Nanak.

Guru Nanak was the first of Sikh Gurus. He was born at Talwandi. This place is now called Nanakana Sahib. He is the founder of the Sikh religion. He was religious-minded even when he was a boy.

His father Kaloo wanted to make Nanak a shop-keeper like him. Nanak gave up his studies and spent his time in the company of the holy men.

He composed many songs in praise of God. These are collected in a book called the Granth Sahib. The Sikhs worship this book. He tried to

unite the Hindus and the Muslims. He died at the age of seventy.

Karna.

Karna was one of the greatest heroes of the Mahabharata. He was born with a natural suit of armour and with gold ear-rings. He was reputed for his charity and extreme generosity.

Kunti locked the child in a box and threw it, into the river. He was picked up by Adhiratha, the charioteer of Duryodhana. He learnt archery under Parasurama.

Karna was the best archer of his time. He fought for the Kauravas in the battlefield of Kurukshetra. Kunti, the mother of the Pandavas, gave birth to him through the surya-mantra given to her by sage Durvasa.

In the battle field, Lord Krishna took the form of a brahmin and begged him to give away the golden ear-rings. Even then, Karna did not say "No." He gave them gladly. Charity is the noblest virtue of man.

True Friendship.

Dionysius, king of Syracuse in Sicily, sentenced to death Pythias. Pythias knelt before the king and prayed "O King! I will go home, settle my domestic affairs and return on the day of execution." Dionysius asked "How can I be sure of your return?"

Damon, friend of Pythias said to king; "I will remain as a prisoner in place of Pythias. If he does not return, I can be hanged." The king allowed Pythias to go home. Damon was taken prisoner in his place. Pythias reached his native place and settled his domestic affairs. There were severe winds also. Pythias did not come in time. Damon was led to the gallows for being executed.

Pythias came riding on a horse to the spot with great speed. The king ordered the executioner, "Stop! They shall not die. They have taught me a good lesson in faithful friendship. I wish I would become a third in this bond of true friendship."

UPANISHAD FLASHES

(Sri Sadananda)

(Continued from page 65)

सोऽकामयत् द्वितीयो ममात्मा जायेतेति स मनसा वाक्
मिथुनं समभवद्दशनाया मृत्युः तद्यद्वैत आसीत्स संवत्सरोऽभवत् ।
न ह पुरा ततः संवत्सर आस, तमेतावन्तं कालमबिभ्रः,
यावात्संवत्सरः तमेतावतः कालस्य परस्तादुज्जत ।
तै जातमभिव्यादहात्, स भाषकरोत्, सैववागभवत् ॥

((Brihadaranyaka Upanishad 1. 2.4)

Translation. He desired 'Let me have a second form (body). He, Death or Hunger, brought about the union of speech (the Vedas) with the mind. What was the seed there became the year (Viraj.) Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried "Bhaw!" That became speech.

Commentary. We find the word 'Vak' translated as 'speech' by Sankara is used in two places in this Mantra with different meanings. First, it is spoken as having been brought into union with mind. In the second, mention is made of the name word, its creation is accounted for. Evidently, the second 'vak' is different from the first.

'Vak' or 'speech' is not the same as sound. It is the creation of a living being. Sound, on the other hand, is merely the reaction of air. Each Jiva can create speech as is seen in the world. 'Vak' has four forms. In the subtlest form, it is called *para*. It originates from Mula-dhara, the bottommost of the nerve-centres located in the vertebral column. After passing through the stages of *Pasyanti* and *Madhyama*, it becomes articulate as *Vaikhari* in the Visuddha chakra or the region of the throat. In the Vaikhari form, 'Vak' is found only in man. Other animals have it in the three other forms. All these four varieties of 'Vak' are the speech of created Jivas. That is the 'Vak' referred to at the close of this Mantra.

Quite different is the meaning of 'Vak' as it appears in the earlier part of the Mantra. It is translated as 'Veda' by Sankaracharya. It existed before the creation of the universe by Brahma. It is one

of the powers stored up in Maya, the repository or storehouse of all Saktis. It is the undifferentiated totality of all words. This 'Vak' has for its meaning only the Adhyatma Brahman; and for that reason, Sankaracharya gives the meaning 'Vedas' to it.

The Upanishadic view is that the universe is only name and form. If these two are removed from any object to which they are attached, what remains is only Brahman. Name and form go together. If one goes, the other goes also. Name is only a word. It is Maya's attribute. The name of anything is Maya's stamp on it. Before creation, there was only the word. Even Jesus Christ realised it. He says, "In the beginning there was the word. The word was with God and the word was God." Maya-Sakti made the one word appear as many words. It is Ahankara, the subtlest part of the mind that creates this notion of many. When the idea of many objects possesses the mind (Maya in miniature), many names are given to them and many words have come into existence.

Taking up the Mantra for investigation, we find it deals with the following points. (1) Brahma wanted to have a second body or form. (2) He effected a union between mind and the undifferentiated 'Vak'. (3) The seed was produced. (4) Brahma reared it for a year and then projected it. (5) The babe called the year, was born. (6) Brahma wanted to swallow it. (7) The babe cried. (8) The cry 'bhaw' become speech.

(1) The desire for a second body. The previous Mantras have stated that by creating the mind and contemplating upon it, Brahman produced Arka or fire and that this fire got differentiated into Prana (life energy), the sun and air. Brahma's first form was, therefore, vitality in every

created object, the sun, air and earth. Though vitalised, the created objects were without a vehicle or another body which could think, establish relations among themselves and enjoy their existence. Thinking can be done only through words. The separately cognised objects must be recognised by words (their names) and their relationship with one another should be perceived. Ideas should be formed about them and impressions should be retained. All these are possible only if there is a mental body. A gross physical body, even with vitality in it, would be insufficient. Thus Brahma wanted to have another body entering which he could function in all the Jivas.

(2) **He effected a union:** To achieve this object, Brahma brought about a union between mind (his own previous creation) and the undifferentiated 'Vak' or totality of all speech. In other words, he made the mind contemplate upon 'Vak'. The Ahankara of the 'I creating' aspect of mind began to contemplate and the result was the splitting up of the one word into many words. The one reality became seen as the many unrealities that appear real in the universe, and each one of these got its own name. It was Ahankara's contemplation upon the One Word and its meaning, the one real Atman. In every Jiva originated the idea of the many.

(3) **The seed was produced.** The 'seed' spoken of here is the idea that the One is many. This idea applies with equal appropriateness to speech and to Time. Just in the same manner in which Ahankara split the One word into many words it split the One and undivided Eternity into many periods of time. When different objects are perceived, their difference in form are being perceived. These forms have a beginning, a middle state and an end. It is in the nature of the forms to be changing. When they were not conceived of as separate objects, only one reality remained and there could be no change in it. Ahankara brought in the notion of difference in form and therefore also the notion of change. Time is the only indicator of the change in any object and therefore along with the conception of change came also the conception of Time. Time itself is only a split part of eternity. That splitting was also done by Ahankara which was made by Brahma to contemplate upon

'Vak' and its meaning. Thus the Time-sense arose simultaneously with the difference-in-name-sense. Both were the work of Ahankara, the instrument which produces the illusion of separateness about the One Reality.

(4) **Brahma reared it for a year and projected it.** The idea that one is the many is spoken in the Mantra as having taken one year to develop. The language employed is figurative. It is later on said that the 'Reta' or seed appeared as a 'babe'. For child-birth one year is needed. Brahma is pictured as having been with child for one year and given birth to it after that period. If Eternity is split up into minutest bits of time, one such bit will be the time taken for the formation of an idea, for the establishment of the relationship between a percept and a concept, or, in other words, for an ideation. The passing of many such moments is represented as the growth of the first idea. What is this first idea? It is idea of separateness, the seed laid in the soil of Buddhi (an aspect of the mind by Ahankara, the subtlest aspect of the mind). After the idea is fit for projection, it was sent out by Brahma so that it might be in the minds of all Jivas.

(5) **The babe is born.** The year is practically expressed as the new-born babe. A babe is man in miniature. That age is divided into Kalpas, Yugas and years. We speak of a Yuga only in terms of years and not of months, days or hours. The human babe is complete in itself. Like the full grown man it has the physical, mental and causal bodies and the five sheaths (Annamaya, etc.). The year is therefore called the babe of the age of Brahma. It means only time in general and not 365 days.

(6) **Brahma wanted to swallow it.** It is in the nature of Time to pass away as soon as it is born. It is ever disappearing. Where does it go? It goes into the Avyaktam of Brahma. Every fraction of a second reduces the age of the universe which is limited in time. Brahma's universe can last only for its allotted time. One small second taken away from it reduces the total period of time (during which Brahma can live) by one second. It may be truly said that Brahma's Avyaktam has eaten up the time that has passed ever since.

(Continued on page 91)

PRADOSHA POOJA

(Sri Sadananda)

Most of the holy days of the Hindu calendar are fixed with a view to satisfy the spiritual thirst of the different kinds of aspirants. Some men are Bhaktas, some are desirous of going along the path of Jnana, some of Yoga and some of Karma. The holy days must, therefore be so fixed as to suit the temperaments of all; and that has been done by our ancients because they were aware of the Yoga of synthesis and its virtues. The observance of the Pradosha is an instance.

On the 13th thithi (lunar day) of the bright and of the dark fortnight, the worship of Lord Siva is ordained. It is believed to yield specially valuable results. There is a Yogic significance underlying the practice which is worth examination. In South India, there prevails a Yoga which is called Siva Raja Yoga. The Yogi sits in utter darkness, with head erect, the body straight and eyes open and directed to the mid-point between the eye-brows. When he starts the practice he must see that the breath is in the left nostril. If it is running in the right nostril, he keeps the top of his Yoga Danda under the left armpit and presses it. Soon the breath changes from the right to the left nostril and he can proceed with his Yoga. He begins uttering the mantra in his mind and *without* restraining his breath concentrates his gaze on the middle point of the eye-brows, ever in the thought of the jyotis which he expects to appear at any moment. Deep concentration yields in order the following results. First, he gets over the distractions of his mind. He will reach a stage when he seems to hear that somebody is talking somewhere in the distance. The words will not be distinct, but a sort of murmur will be heard. Yet, since his mind is elsewhere, he will not pay attention to it. In fact, the sound comes from nowhere outside. It is his own mind that produces these sounds. The mind is actually functioning in its form of sound. Soon afterwards, this sound will cease, and he will begin to see all sorts of visions, just in the same manner in which we see pictures in cinemas. They will be like the things he sees in his dreams. It would appear that he is passing through hills of varying degrees of beauty through seas and lakes of all sorts

of colours and shapes and through clouds of differing hues. The clouds will be dark and thick at first and thin and light afterwards. These are photisms which will be very pleasant to witness. They are only thought forms. Here again, it is the mind that creates the imagery, because it is functioning as rupa or form. It is in this same stage that he may listen to musical notes of the violin or flute or cymbals or any other instruments. Still later, he will pass through an entirely different experience. He will suddenly awake from a deep sleep. He would not have perceived when he got into the sleep that overpowered him as he thought, but he would become conscious of the sudden awakening. The truth is that he never slept at all. His mind became a complete blank. He lost complete consciousness of the working of the mind. Yet his mind was all the time active. But, when he regained consciousness; he felt his awareness once again. He would be tempted to examine himself to see if his posture was still erect, and if his eyes were still fixed in the middle of his eye-brows. He would find no change. Then he will realise that the loss of consciousness is only a stage when he passed through in his Yoga Ahhyas. Next comes the stage when he feels as if something of the nature of a hot nail is pricking him at the centre of his eye-brows. In the earlier period of his practice, there will be merely this sensation. But as he advances, this will be succeeded by the appearance of the jyotis. Even then, there are various stages which are to be passed before the jyoti gets its proper shape in the beginning, it will appear in two colours, the yellow and the red. There will be red in the centre and on either side the flame-like jyotis will be yellow. After a few days all these colours will pass away and he will begin to steadily see only some light of the shape and colour of the moon. That will become brighter as days advance and the whole room in which the yogi sits will be illumined. In the beginning, the light in the room will be just as much as we see at the time the sun has set but complete darkness has not yet begun. It will be like twilight. But this will become brighter and brighter with practice. Yet, in this light nothing that is in the room will be seen.

Other things (which are not there) will begin to appear. They will come and go with amazing rapidity. They will reveal many things to him.

Thus far, I have described the first four stages of the entire series of sixteen stages which must be passed by the Siva Raja Yogin before he attains union with Siva in the form of the Atma. The experiences will vary from man to man and also from day to day. But in the main, these are the stages. At first, one is aware of what transpires about him. He is in the Jagra part of his Jagra conditions. Then the photisms or pictures come in his Swapna part of his Jagra state. The feeling of over-powering sleep is in Sushupti part of his Jagra state. The appearance of his Jyotis is in the Turiya part of the same Jagra state. Thus the Jagra state is itself divided into four parts. Likewise, the Swapna state has the same four divisions. The Sushupti and the Turiya states also have the same. That is why the Siva Raja Yogin passes through 4X4 or 16 stages in all. 12 of the stages are passed over by the Yogi when he gets over the Jagra, Swapna and Sushupti States. When he comes to the 13th stage, he is in the Jagra part of the Turiya state. Real vision of the Siva in the form of Atma Chaitanya begins only then. The form of Siva will appear before him as coming out of the Jyotis which began its appearance from the Turiya part of the Jagra state. From this stage onwards, the mind loses its separate activity. It becomes absorbed in the Atman within.

It is the belief of these Yogins that there are three Nadis, the Ida, Pingala and Sushumna which are respectively the fields of the activity of the sun, moon and the Kundalini. The right side, the left side and the centre of the vertebral column are said to be the respective regions of these nadis. Their meeting point is believed to be the place midway between the eye brows. The Surya Nadi (ida) vibrates with Atma (Siva's) energy; the Chandra Nadi (Pingala) with Maya's energy and both the forces are being perpetually received in the Sushumna Nadi. Normally, the energy flows downward from the head to the feet so that man may do his actions through his Karmendriyas. But the Yogi who wishes to have a vision of Siva must draw up the Kundalini energy from the lowest nerve-centre (Muladhara) in the vertebral column and lead it on to

the Ajna Chakra or the nerve centre between the eye-brows. The Siva Raja Yogin believes that the energy of the moon's nadi (i.e., the Maya) has to be transmuted into the Atmic energy of the Surya Nadi, stage by stage, till the Maya (or the moon so to put it) comes to have no influence at all.

The moon is said to receive one kala every day. On the Amavasya day, it has no individual power at all, because it is in the same rasi or Zodiocal sign of the sun. On Prathama, it has one kala, i.e., it has received the Atmic energy a little. Its power to attract man to things mundane is lessened to a certain extent. Each succeeding day, the moon receives an additional kala. Thus on the full moon day, it will have received fifteen kalas.

The moon is believed, by the Siva Raja Yogin, to have a direct influence upon man's mind. In fact, the word "mati" means both the "moon" and "mind". The Sakti worshipper thinks that the mind is sakti. Sankaracharya says "Atma is yourself (Siva), the mind is Girija (Siva's consort). Thus the moon and the mind are representatives of Maya. But in the bright fortnight the influence of Maya becomes less and less day by day, and correspondingly the influence of the Sun (the representative of the Atman or Brahman) is greater and greater on the Jiva. (The Veda says Asavadityo Brahma "This sun is Brahman.") On the thirteenth lunar day, the moon has received the 13th kala. What is the 13th kala? The 1st four kalas are the kalas of Jagrat; the second four are Swapna kalas; the third four are Sushupti kalas. The 13th 14th 15th and 16th kalas are Turiya Kalas. The 13th kala is, therefore, the Jagrat part of the Turiya kala. All these kalas are received from the sun who is the agent to give the Atmic force to the Jiva. Every one in the world is believed to be receiving this force in his mind through the moon which itself has received it from the sun of Brahman. That is the reason why the worship of Siva on the 13th lunar day is regarded as very effective, for, nature assists the worshipper in waking up from his mental sushupti or sound sleep and in being aware of the Turiya or the fourth state in which the Jiva can identify itself with the Brahman. The Siva Yogin gets the Siva Anubhava or

experience most readily if he practises his Yoga on the Pradosham day.

What has been said about the bright fortnight applies with equal force to the dark fortnight also. On the full moon day, the moon has fifteen Atmic kalas or Brahman's kalas. They become less and less as day passes. On the 13th lunar day the kala is of the Turiya part of the Jagrat state. The worshipper has to be on his guard specially on that day. That is the last chance, in that fortnight of his getting the vision of Siva, with assistance of nature, because though the Brahman's influence has become most feeble, it is still there. The next day, the Sushupti part of the Jagrat state will begin and he will have to depend entirely upon his own spiritual force (unaided by the moon) to concentrate and meditate on Siva. The worship of Siva is ordained on the Pradosha day of the dark fortnight so that the last chance may not be missed. Thus it is clear that when our ancestors instituted the Siva worship on the Pradosha days, they intended to establish a co-ordination between Yoga marga and Bhakti marga.

The worshippers of Sakti also believe that Ambika or a Goddess receives one kala every day from the Amavasya day up to the Purnami day. The Ambika is worshipped with special rites on the full moon day. There is conducted what is called the Nava Avarana Poja on that day. That also shows that the lunar days play a prominent part in the conduct of special forms of worship. The chaturthi (4th lunar day) and Ashtami (8th lunar day) are regarded as important. The Yogi knows that these two correspond to the Turiya parts of the Jagrat and Svapna states respectively. The Chaturthi is specially sacred for Ganesha worship. He is the God to be first worshipped.

The Chaturthi corresponds to the Turiya part of the Jagrat state. It is in that part that the Siva Raja Yogin first gets the Jyotis or spiritual illumination. Quite appropriately Ganesha or the first God to be worshipped is assigned that lunar day. Ashtami corresponds to the Turiya part of Svapna. Ambika is worshipped on that day with some special rites; for many believe

that we can come to know of the Father of the Universe only through the Mother who must therefore, be worshipped in the first instance. The Ekadasi Day corresponds to the Sushupti part of the Sushupti state. There is complete unawareness or deep sleep of the mind. That is the most favourable moment for a direct contact with the Antaryamin or the indweller in our body. If we fast and pray on that day, we can reduce our bodily activities to the minimum and can have vision of the Lord who resides in our heart, namely, Vishnu. Hence Ekadasi is sacred for the worship of Vishnu.

Thus, if we analyse in this fashion the rationale of holy days, we shall discover that our ancestors took particular care to effect a synthesis of Yoga, Karma, Jnana and Bhakti.

(Continued from page 88)

Brahma started his creation. This is the meaning of the Mantra which says 'Brahma wanted to swallow time.'

(7) The babe cried. The poetic fancy is continued here also. Every babe cries when it is born. Time, the babe also did likewise.

(7) The cry 'bhaw' became speech. Every ideation is expressed in speech. The ideation itself is *first* the cognition of a percept, *then* cognition of a concept and *lastly* the establishment of a connecting link between the two. These are three elementary acts of the mind done *one after another*. Without the presence of Time as a factor, the sequence cannot be effected. Time is, therefore, the conceptional entity through which ideation can manifest itself. One idea should follow another in time so that a chain of ideas may be formed for words to be voiced. Time, thus plays a prominent part in sustaining the idea and its counterpart, the word. That is why the Mantra says that cry of the 'babe' became 'Vak' (speech)-

(To be continued.)

CURING DISEASES BY COLOUR-POWER

The irrationality and frequent inconsistencies of the prevailing systems of modern medicine have made man to lose faith in them. More and more we find people are turning to Nature Herself for health and cure. Naturopathy and natural mode of living are becoming popular. Man does not like to take in drugs and medicines. He objects to Alopathy, Homeopathy and Ayurved even. To all such there is a unique system to which there can be no objection whatsoever. This system is Chromopathy.

Chromopathy or Colour-Cure offers a system of natural cure without the help of any chemical or drug. The human body built up of cells is composed of various elements present in certain definite proportions. When this proportion is disturbed and the body is thrown out of balance then symptoms of diseases arise. Colour have been found to possess the power to supply such deficiencies in bodily make up and to restore the proper balance. Then body begins to function normally once again and health is regained.

Inner disturbance usually becomes manifest as overheated condition of the system or chill and cold state or as dryness as in the case of constipated bowels etc. In Chromopathy the treatment is directed at these primary complaints. Certain colours increase heat, certain others reduce heat, some cool and allay dryness of the system.

Red and blue are the most important and most generally used colours in Chromopathy. Yellow is laxative in effect. Red colour is heating, stimulating and digestive. Blue colour is cooling, sedative and soothes irritation.

The process adopted in this system is to infill or charge substances like water, sugar, oil etc., with particular colour power required and give it to the patient internally or externally as the case requires. The water or sugar is charged by being put into coloured bottles and irradiated in the direct rays of the sun. Passing through the coloured glass, the warm coloured rays of the sun charge the substance (water, sugar or oil) with the particular colour-power.

The time taken to become fully charged differs in different substances. Water should be exposed to the sun for at least a minimum of 4 hours. Sugar is to be irradiated for at least 2 weeks continuously. Oil (usually Gijnily or Til oil is the best) should be exposed to the sun for not less than 40 days. The above is the minimum time needed for each substances. If they are kept longer, well and good,

Sugar is for internal use, water for both internal and external use and oil is for external use. The advantage of sugar is that it is dry and powder and therefore it can be conveniently carried about in a packet or a small box. It is handy in case of emergency during travel. Also it does not deteriorate. But it cannot be administered to diabetic patients and to those with intestinal irritation. In such cases water alone can be given. Oil is useful for application and massage.

The dosage is ordinarily one ounce (for adults) twice a day i. e., morning and evening. But treatment will have to be intelligently given according to the degree and intensity of the complaint. In very acute cases comparatively larger doses, repeated at frequent intervals will have to be given. In minor cases small doses and fewer doses will be sufficient to effect the cure. In troubles indicating urgent treatment like Cholera, snake-bite and Rabies frequent, large doses should be administered. Chronic cases require slow treatment. Overdosage should be avoided.—Sri Swami Sivananda.

PATIALA,
12th Feb. 46.

Swamiji.

Hari OM! I desire to bring to your kind notice that I have thoroughly studied the book "Health and Long Life" by His Holiness Sri Swami Sivananda Maharaj. It is my considered opinion as a medical man, that it is one of the most illuminating books. I have ever read so far. Most assuredly a long felt deficiency has been made up by the book written as it is from the pen of the greatest sage of modern times. In a nutshell, the book is beyond praise. It is common knowledge that illiteracy and ignorance to the laws of health and longevity, are rampant in our sub-continent. It will be in the best interest of the suffering humanity that such an eminently useful book should be given widest publicity and should be translated into as many languages as possible. I think and earnestly hope that the Maharishi will agree to me on the point. With this end in view and certainly by no other motive in the mind I desire to translate this book into Punjabi (Gurmukhi) language. Most of the people in this province of five rivers can read and write like other persons in their mother tongue. I have been prompted to translate this book from a purely humanitarian point of view. But before doing so it is most essential your permission should be obtained and sought in this connection. I therefore request you to please permit me to translate this much needed book into Punjabi language and oblige. (Rajam Sharma, Subedar-Major, Incharge of Central Jail Hospital.)

The Sivananda Publication League hereby announces that only less than 150 copies of this book are now available. Hence earnest readers are requested to procure their requirements at the earliest to avoid further disappointments and the reprint will be taken up only after the relaxation of the paper control Order as the Society wishes to put before the readers many more books lying as manuscripts at present.

Spiritual Calendar.

Apr. 18-22	Easter Sadhana Week
26	Ananda Kutir Ganga Puja
27	Ekadasi; Tamil Saint Appar's day.
29	Pradosha.
May 1	New Moon
4	Akshaya Tritiya (Opening of the Bhadrinath Temple)
5	Srimad Sankara Jayanti
11	Ekadasi
13	Pradosha
14	Narsimha Jayanti
15	Poornima.

Note: For Easter Sadhana Week programme refer to the programme in the March issue.

Ganga Puja is conducted at Ananda Kutir on the last Friday of every English month.

Fast on Ekadasi days.

Saint Appar is one of the ancient Tamil Saints. (Saiva Samaya Acharyas). For his life and teachings, read Lord Siva and his Worship.

Srimad Sankara the founder of the Kevala Advaita Philosophy is worshipped on this day.

25

April 1st 1946.

6 Vedantin,

That is Dwaita - Adwaita
 dvivargita. That is beyond
 duality and non-duality. Even
 Sat chit ananda limits That.
 Even Bliss limits That. That
 is beyond Sat chit ananda even.

Sat chit ananda is only
 intellectual grasp or prop.
 Experience That Yourself in
 Silence. You are already
 That. Know This. Feel This.
 To Know That is to become
 That. OM.

Sivananda

ON OTHER PAGES

	Page		Page
1. Brahman and Its realization	... 73	12. Upanishad Flashes	... 87
2. The Path of Sadhak	... 74	13. Pradosha Puja	... 89
3. Wavelets of Bliss	... 76	14. Curing Diseases	... 92
4. Gist of Western Philosophy	... 77	15. Letter to aspirants	... 93
5. Retired People Wake Up!	... 78	16. Spiritual Calendar	... 93
6. Vivekachudamani	... 80	17. Purandaradas	... 94
7. Ekasloki Ramayana	... 82	18. Books Reviewed	... 94
8. In Quest of Truth	... 83	19. Ashram News and Notes	... 95
9. Pothara's Bhagavatam	... 84	20. Branch Activities	... 96
10. Divine Life	... 85		
11. Divine Life for children	... 86		

SRI PURANDARADAS

Presiding over the joint celebration of Sri Purandaradas Day by the Divine Life Society branch and the Karnatak Society at Allahabad on Saturday February 2nd Prof. Sri Ranade, Dean of the Faculty of Arts, Allahabad University spoke on the life and teachings of Saint. In the course of his speech he observed :

"Sri Purandaradas is not merely a saint of Karnatak but a saint who belongs to the whole of India. He stands on a par with the great saints of other provinces like, Kabir, Soordas, Chaitanya Tukaram or Tvararaja. His literary style is exquisite. His songs and tunes sung all in the name of God gave him the reputation of a perfect saint. Just as Soordas in U. P. Purandaradas also is a great musician and a saint. In fact the thrilling music which he gave to the public outside, he could not have done so, if he had not heard the music inside. That is probably why many of the great saints are also great musicians. Purandaradas initiated a line of saints which for centuries has spread throughout Karnatak that spiritual message. He gave away all his material wealth and got the wealth of spirituality. That great treasure has increased very much and handed down from generation to generation."

Vakil who turned Mendicant !

A strange but true news was published in the Sunday Times the 24th February which is reproduced here.

"A vakil of Sasaram in Bihar has given up his profession and started begging according to the advice of a Sadhu.

The Vakil Mr. Bibhuti Singh had, it seems, dreamt one night that he was called by a

Sadhu, for 'darshan'. The vakil accordingly, started with his brother and found the Sadhu sitting under a tree. They appeared before him but the Sadhu separating the vakil from his brother, took him to a solitary place and directed him to give up his profession and to live on alms for one year. As advised by the Sadhu, the lawyer has decided not to take more than 4 annas from any person and not to stay in a town for more than 3 days and in a village more than a day. After begging for a year, he is to stay at home for 12 years, after which the Sadhu will meet him again to tender advice."

BOOKS REVIEWED.

1. The real and the unreal 2. Theosophy and Life's Deeper Problems.

These two books of the Theosophical Publishing House, Adyar, Madras contain a choice selection of Eight lectures delivered during the Anniversary of the Theosophical Society upon two different occasions. Six convention lectures are by Dr. Annie Besant herself and two other by Dr. G. S. Arundale and Jinarajadasa respectively. Though they are entirely theosophical in vein yet the ideas given therein are very thought-provoking and touch upon the general problems confronting the Modern age offering certain rational suggestions and solutions as well. Deep and wise utterances of the Great minds never become old and their value and use to humanity is abiding. These lectures though delivered several years back are nevertheless certain to prove of immense benefit and help to every earnest reader, theosophist or otherwise.

—Sridhar.

A WELCOME ANNOUNCEMENT!

We are glad to inform all that a good stock of CHYAVAN PRASH has been recently prepared and is now available at Rs. 10 per seer. The unique merits of this renowned Avalehya is too well-known to need mention. Its users have through the centuries experienced its marvellous, tonic, recuperative and body-building properties, its unfailing curative action in all sorts of respiratory diseases and its potency as a restorer of lost vitality and energy. Using the purest, fresh ingredients, 'Divyamrit' Chyavan-Prash is prepared at Sivandashram, under the supervision of the Sivananda Ayurvedic Pharmacy Sastri, in accordance with Sastraic injunctions. Several orders had been received even before hand and registered. They have all been supplied. All new orders should be accompanied with 25% of the price in advance. The following other preparations may also be had of Society, Ayurvedic Pharmacy Department, Ananda Kutir P. O. Rikhikesh.

*Pure Shilajit ; Brahmi-Amla medicated oil ; Danta Rakshak Tooth Powder; Brahmi Buti ; Trichoorna (a very valuable power for cough & cold).

NEWS AND NOTES

Ashram News and Notes :

Winter is the best suited season in the year for rapid progress in spiritual sadhana. Not a day was missed in these two months of January and February. All the inmates, sadhaks and visitors got up punctually at Brahmamuhurta. Sri Sadananda conducted the morning classes in Srimad Bhagavad Gita and Upanishads. His throw of new light on the teachings of Lord Krishna in a series of lectures, a product of years of his research, inspired the young sadhaks, to redress themselves readily and spontaneously. Sri Swami Visveswarananda, an adept in Yogasana and Pranayam, trained every visitor and guest (to the Ashram) in this yogic culture.

The evening Kirtan class is growing more and more soul-stirring. Highly philosophical ideas are spoon fed to all the sadhaks by Sri Swamiji Maharaj daily in simple couplets and songs and ballads.

Requests for prayers and special pujas for the welfare and long life are on the increase and Lord Viswanath is the recipient of daily mahabishek.

The Sivananda Primary School which combines general education, with spiritual training on both ancient and modern lines is in its full swing under efficient tutors. Boys and girls all below 12 years of age are given free education. These pupils are trained for short lectures on big useful subjects. These occupy prominent place on the platform during Sadhana-weeks.

The dreadful disease, "leprosy" is the most common one in this area. The Sivananda charitable dispensary successfully combats this disease and has saved many a patient from woe and distress. More than 1,300 patients of various complaints are being treated every month. The person in charge of this dispensary follows mostly the principle of "Divine Name healing". This dispensary is being supplied with medicines, time and often by sympathetic donors. Yet to cope up with its normal duties the Society incurs nearly Rs. 500 to 600 on this account.

The products of the Ayurvedic Pharmacy Department are consumed by the public with great eagerness. This department works with the pure intention of helping people of poor health and physique. More than the genuine materials used for the various manufactures which by themselves guarantee the benefits, every particle of the product is saturated with Divine splendour. The pharmaceutical experts sing Kirtans and pray to the Lord, at every stage of the process. Raw materials are selected with great care and processed in their correct proportion.

Weatiness from work drives man towards pastime. And for five full years, cinema, the so-called pastime, fed the people with war-technique, perilous conditions moment after moment and scenes of complete devastation. News reels and stunts at intervals educating the people in self-defence—these too exhibited the horrors of aggression, a terrible sight indeed. There was really no peace within or without. Resort to the Almighty, in name and form, thought and expression has at last proved to be the only soothing consolation. The Divine Life Society meets the requirements of these picture houses in producing

lantern slides exhibiting aphorisms, thought-gems and other practical instructions. During the month of February, 12 different slides were manufactured and kept for sale.

In memory of her late husband, Mrs. Thambia of Ceylon expressed her long-felt desire to build a kutia in the premises of the Ashram. The ardent devotee donated a sum of Rs. 1,000 for the purpose. In spite of multifarious difficulties in procuring materials and labour, a well-ventilated, spacious hall has been built. The devotee, being a lover of Yogic culture, and accommodation for this training in the Ashram being an immediate necessity, this hall is named the "YOGA HALL". The hall was opened on an auspicious day with long OM chanting (the remover of all evils and vices) followed by kirtan and distribution of special prasad. This hall has cost roughly Rs. 3,500.

It has become tradition amongst Hindus to consider Go-dhana as the best of all gifts one can give. The Go-sala situate in the Viswanath Bagh at Ribbikesh is already accommodating two cows. Added to this, an admirer from Salem Dt. has donated Rs. 100 for the purchase of another cow. Uptil now Go-maths had no cosy shelter. A tin shed was erected during this month for this purpose.

Donations received in Cash from 16th January to 28th February 1946.

Most of the donors have expressed specifically that their names should not be given publicly. "Gift" in the words of an English Essayist "should come out unasked for, unknown and unexpected". Satisfying the definition of the whole hearted gifts received from generous donors, reference to receipt numbers alone are given herein. (2264) Rs. 40; (2266) Rs. 30 (2267) Rs. 25; (2268) Rs. 100; (2270) Rs. 25; (2273) Rs. 32; (2283) Rs. 25; (2299) Rs. 25; (2301) Rs. 25; (2318) Rs. 50; (2321) Rs. 3,001; (2324) Rs. 37; (2330) Rs. 35; (2333) Rs. 50; (2335) Rs. 25; (2351) Rs. 50; (2366) Rs. 100; (2368) Rs. 25; (2374) Rs. 100; (2395) Rs. 30; (2396) Rs. 105; (2402) Rs. 30; (2403) Rs. 75; (2407) Rs. 82; (2411) Rs. 50; And all others below Rs. 25.

In consideration of the rapid resumption of the Free literature and wide distribution of the two leaflets (1) Course of Sadhana and (2) Thoughts from Upanishads a total donation of Rs. 181-6 has been received for the purpose. All the enrolled members might have received already continuous periodical despatches of the published leaflets. Two more eight-page leaflets, Sivasabaranam, Sarvalingasthava, Sadhana Tatva (in English) have been despatched to the individual members, together with parts of "Gita for busy people". The system of membership on payment of a fee of Rs. 2 is appreciated by those who derive the full advantage of these tracts than those who order for copies now and then enclosing postage stamps. The sooner an aspirant joins as a member the more he gets. Tracts which run out of stock, cannot be replaced, in these days of paper economy. Further the eight-page leaflets are graded lessons in practical Sadhana.

Donation in kind. (45) 1 basket of malta fruits; (49) 1 parcel of scented sticks and sandal powder; (50) 7 packets of dates; (51) saffron; (52) Steel-tape; (53) 5 sandal wood-pieces;

Books received. (1) Life of Rama Tirtha (Telugu) from the Secretary, Rama Tirtha Sevashram, Pidugottalla; (2) Lite Sketch of Swami Vidyandaji Maharaj; (Gujerati); Kalyana-Kalpataru and Kalyan back volumes (3) Sayings of Ramakrishna; (4) New Light on Krishna & Gita;

Messages received. (1) Tasker Town opening ceremony message; (2) Divine Namapathy (Tamil) from Trichy Branch; (3) New Year message from the Delhi Branch; (4) Hindu Youths! Wake up! from the Sowcarpet (Madras) Branch; (5) Gita Jayanti Souvenir—12pp. from the Khargpur Branch; (6) Gita Jayanti message from the Bhagavad Gita Prabodha Sangh at Kalahasti. All these messages were sent to the branches and individuals by Sri Swamiji Maharaj on various occasions.

The Divine Life Society Library and Reading room is served by the following magazines and periodicals in exchange of the "Divine Life" magazine. (1) Sudarshan (Hindi); (2) Sai Sudha (English); (3) Sai Sudha (Telugu); (4) Janani (H); (5) Vision (E); (6) Nama Mahatmya (H); (7) Khadi Jagat (H); (8) Prabuddha Bharata (E); (9) Vedanta Kesari (E); (10) Gyana Sambandam (Tamil); (11) Kalyana Kalpataru (E); (12) Theosophical Movement (E); (13) Kalpa Vriksha (H); (14) Unity (E); (15) Gita Dharma (H); (16) Yathartha Bharati (Tel.) (17) Indian Theosophist (E); (18) Manava Dharma (H); (19) Kalyan (H); (20) Margabandhu (Tamil); (21) Science of Thought Review (E); (22) Karma Yog (H); (23) Nature's Path (E); (24) Bharatmani (Tamil); (25) Indian Railway Magazine (E); (26) Moksha Sadhani (Tel.); (27) Life Natural (E); (28) Naturopath (E); (29) Sunday Times (E); (30) Social Welfare; (31) Dayalbagh Herald; (32) My Magazine; (33) Sunday Leader (E); (34) Siddhant (H); (35) Samakritam (Sansk.); (36) Anand (Urdu); (37) OM (U).

Branch activities.

With the new year, many of the branches are vigorously propagating the ideals of the Society the foremost of which stands the Ahtoor Branch in the Madura Dt. True to the principles of the Society's aims and objects regular kirtan classes, Akhanda Mahamantra kirtan, dissemination of knowledge in the neighbourhood all these form important items of the Branch's activities. This branch attracts visitors from far and near. Occasional tour propaganda is also carried on effectively.

Under the efficient organisation of Sri T.A. Rama Rao, the George Town (Madras) Branch is progressing successfully. Discourses in Ramayana were conducted on two occasions during January and Pandit Sri Ramakrishna Sasrigral, a well-versed scholar in Valmiki Ramayana was well remunerated by the

branch to an extent of Rs. 200 for his eloquent discourses. Arrangement of weekly discourses by men of high repute is gradually turning people of the locality completely towards God-head. Prof. K.P. Gopal, M.A. of the Benares Hindu University has delivered two lectures on "Analysis of Gita" and "Scientific proof of re-birth". Besides the local activities Sri A. Rama Rao is taking very keen interest in bringing up a relation between the thirsty aspirants and Sri Swamiji Maharaj by enrolling members to the Society, subscribers to the magazine and other correspondents on intricate problems. During the month, 40 members and 20 magazine subscribers were enrolled by this branch. The library maintained by this branch is being widely used by the people in and around the locality.

"Child is father of the man". This is rightly understood by the Sowcarpet Branch, Sri Ambasanker Tawker influences the student mass in spiritual line and right ethical culture.

Laying a strong foundation at the outset, the Tasker Town (Bangalore) Branch, with learned and well-to-do members on the Executive Committee started functioning on 24th Jan. '46. Amongst the various items of activities contemplated by the Branch certain items require special mention; viz., Periodical Prabhati Pheris, visiting hospitals, organising regular periodical discourses and printing monthly free tracts consisting the teachings of Sri Swamiji Maharaj.

Howrah is one of the old branches which has long before come into the groove of ideal sadhana. Uninterrupted weekly night kirtans on Saturdays form the main core of its activities. The Secretary, Sri M. S. Jagannathan is pushing the "Divine Life" magazine in every hand and monthly 150 copies circulate within the circle of his friends.

"Satan lives in the city" is a good old saying. Modern civilization tends to destroy ethical and moral culture of man. Here is a branch which fights with this demon and is fastly establishing the glory of spiritual culture. The Delhi Branch which was working with great enthusiasm showed signs of extinction on the departure of the former worker who has lately joined the Ashram. The latent energy and enthusiasm in Sri S.V. Venkateswaran was roused by the typical Headquarters Sadhana Training during X-mas last. Besides the usual kirtan and bhajan, he has begun door to door and office to office propaganda. His weekly list of enrolments competes the boundaries and sixers in Cricket. The monthly bulletin has also been resumed.

The Khargpur Branch under the able combined effort of Sri K.B. Kaul and G.S.N. Moorthy is working with an all-embracing programme of activities. Bhajans are conducted on every Ekadasi, Poonima and Amavasya days. Akhanda Kirtan, Prabhat Pheris, Spiritual conferences, Essay competitions and religious excursions are some of the important main features of the routine activities. The most important of all is that this branch is able to command special trains whenever a katha or conference is held on behalf of the Society.

ANANDA KUTIR

(A Residential University for boys and girls)

The Divine Life Society is running a school for young boys and girls of the neighbouring locality and its total strength is *thirty-seven*. The tutors take special care of these children and train them in all fields of learning. Time and often these pupils are sent to Hardwar and other places for elocution competitions. They top the list of brilliant students due to the methodical training given at home.

This institution was started in 1942 and is working satisfactorily for the past three years and more, under the kind patronage of select admirers. Some of them are at present day-scholars while others are residential ones. The main intention of this Society is to convert all of them as residential ones so that education may be imparted at different intervals giving due consideration to the climatic conditions.

In 1944, a Sanskrit section was opened to give the pupils Oriental training.

In January 1945 an Ayurvedic Section was started with a qualified Sastriji with a view to train the pupils in fruitfully utilising the resources of the neighbourhood.

Besides the above, the Society's aim is to train all the youngsters, who resort to it, in some Technical and Commercial courses with efficient paid staff, so that when they enter the world after their study they will be ready to earn their independent livelihood.

It is only the poor and the far-below average community who find it difficult to get admission into the various technical institutes situate in large towns and cities. To encourage such promising youngsters the Society wishes to start the industrial institute immediately under the name "The Sivananda Diamond Jubilee Residential Institute of Industries and Commerce."

General education will also be imparted to these students side by side.

The school will be accommodated in a free ventilated and spacious building (colony) with vast open-space all-round.

The building will be situate in the vicinity of the Head-quarters of the Society at Rikhikesh. Instructions, boarding and lodging will be free. The pupils will be under the care of a warden. Boys and girls between 5 and 13 years of age only will be admitted in this Institute and allotted to separate sections according to their age and special aptitude. Holidays, excursions and other privileges will be afforded as and when found necessary. The estimated initial outlay for this Institute is Rs. 2 lakhs as per the plan designed by a qualified consultant.

With this development in view and till sufficient funds are forthcoming for this scheme, it is however proposed to set the work, in motion with a small capital outlay. Rattan work, charka spinning, knitting and Netting, Soap and other toilet manufactures, manufacture of drugs, Tailoring and Stationery-manufacture will be items now to commence with. The construction of a hall with five apartments and equipping the institute with plants and tools cost about Rs. 8,000, The monthly running expenditure Rs. 2,000 including cost of raw materials.

Vidyadhana is a laudable one in these days of economic depression and it is earnestly hoped that generous donors will come forward for this noble cause. Detailed scheme, plan, rules and regulations of admission, conditions of employment of tutors etc., will be supplied at request on payment of Rupee One.

Send your remittances and correspond with : The Secretary, Divine Life Society, Ananda Kutir P. O., Rikhikesh.

VISWANATH MANDIR AND VISWANATH BAGH

TEMPLE POOJA.

1. Vighrahas (idols) of the following deities are installed in the Viswanath Mandir, Ananda Kutir.

Lord Siva (Narmadeswar); Lord Krishna; Lord Rama (with Devi Sita, Lakshmana and Anjaneya); Lord Ganesh; Goddess Parvati.

2. Daily puja is conducted to all the *murtis* four times a day; Morning; Noon; Evening and Night (Sayanarathi)

3. The Morning Puja is conducted with Rudrabhishek, Purushasukta, Mrityunjaya Jap, Ashtottara Sathanamarchana, Arathi in various styles, Kichri Prasad and Mangala Arathi.

4. The noon Puja is conducted same as the morning Puja with temple Bhog consisting of Rice, Rotti, Sabji, Dal or other preparations. In addition to the ordinary Gangabhishek, Abhishek with milk is also performed.

5. The evening Puja is done same as morning and noon with more decorations and with butter, curd, fruits, sugar-candy or some sweet for Naivedya.

6. The Sayanarathi is conducted at about 10 P.M. every day when the Lord is said to be lulled to bed. Milk is offered as Naivedya at this hour.

7. Special Pujas are conducted during festivities such as Pradosh, Monthly Sivaratri, Amavasya (New Moon), Mahasivaratri, Janmashtami and so on and on other days at the request of devotees.

8. Special Arathi, Special Abhishek and Special Bhog are specially arranged on special occasions.

9. The temple will be open from 5 to 8 A. M., 11 to 12 noon, 5 to 8 P. M. and 9-30 to 10 P. M. At other times devotees can have darshan from outside. On festival days there will be access for the devotees to have darshan of the *murtis* at any time from 5 A. M. to 10 P. M.

10. Pujas are conducted on behalf of devotees at rates to be had on request. All these pujas will be conducted in the manner specified in clause 3 to 6 above and Prasad will be distributed to six persons on each occasion.

11. Rudrabhishek will be conducted eleven times (Ekadasa Rudri) on Mondays, Ekadasi and Pradosh days. On special requests this special Rudri is carried on for nine days consecutively totalling ninety-nine Rudris.

12. Mahasivaratri will be celebrated every year with *four times* Puja in the night with *Laksharchana* and *Ekadasa Rudri* abhishek with eleven persons for each Rudri, i. e., (One hundred and twenty-one abhisheks).

13. The Viswanath Jayanti day will be celebrated every year on 31st December with special abhisheks, archanas, bhog and procession and illumination.